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538 at the centre of things and had no cause to be troubled or cast down. To him and to Jami, the illustrious Persian and Nevayi's colleague at the Herat court, Gibb [1] gives honour as the twin suns in the east, by whose warmth West-Turkish Ottoman poetry was kindled into light.

> By the middle of the XVth century [writes Gibb] there was nothing wanting but the man of destiny, the man who by stammering, if not by singing, was to inaugurate the literature of the Osmanic Empire and become the van-courier of Ottoman poets. The voice of the age cried aloud for a leader, and in response arose Ahmed Pasha. Vaguely conscious of an ideal which he could not clearly conceive, Ahmed was stumbling along his way when, lo, out of the East came light, the light for which he and all his fellows were straining with eager gaze. When the *ghazels* sent by Nevayi to Constantinople came into the hands of Ahmed, his eyes were opened; he saw before him embodied in a form, fairer than which he could not picture, these very moods and fantasies which he and his companions had been vainly striving to express.

Ali Shir Nevayi, like Babur, was an Eastern Turk of Turkistan, and Herat under the Timurids was a Turkish city where the Turkic and Persian cults met. It was Nevayi's poetry, which for a century and more after Ahmed, was the main source of inspiration of all the Ottoman lyric writers. In this way the Eastern Turks not only gave the ancestors of the men who carved out the Western Turkish empires, but added those currents of song and poesy which can be traced in Turkish poetry even today.

197 538 It was a bequest of which the Eastern Turks may well be proud. But Chaghatai as a medium had its limitations. It was in essence a literary language of the court and, although many have claimed for it that at one time it had in the East the same currency as literary Osmanli had in the West, it was deeply impregnated with Arabic and Persian extravagances and therefore not well adapted to become the medium of business and cultural relations. Moreover, so strong was Persian influence in Transoxiana that it became the habit of the Khivan and Bukharan courts in the Uzbek period to use Persian as the official language for administration and the law.

[1] Bib. 1, 38.